

Appearance and reality in the life of Mary's son

Articles

Understanding Islam

Sunday, 22 Rabi'ul Awal 1426 in the Qur'an' is someone in whose birth, life, and departure from this

And since his return would mark the end of history, the implication is that only those with religious insig

The 'reality' was that an innocent virgin had miraculously given birth to a baby-boy. Internal intuitive spi

They should have paused to ask themselves: why would the most famous, pious, unmarried Jewish gir
And why would she not speak to explain, or to defend herself, when questioned on the matter? That wa

Jesus, the newborn babe, spoke in the cradle. And these miracles continued in later life: "I have come

All of these 'appeared' to his enemies to be magic. The 'reality', as depicted by the Qur'an, was that All

Finally, the Qur'an depicted the scene of the crucifixion where people were convinced since they saw h
His enemies then boasted, "We have surely killed the Messiah, Jesus the son of Mary, the Messenger
But the Qur'an went on to describe a 'reality' that was quite different from that which 'appeared' to them

The Qur'an declared "they did not kill him", "they did not crucify him", "Allah 'took' him", Allah "made it a

Most Muslim scholars today interpret the above event as one in which Allah substituted someone else
Hence he never experienced that death which the Qur'an calls maut (i.e., when the soul is taken and n

And since the Qur'an declares that every soul must taste maut (death) the implication is that Jesus must

Next week, Insha Allah, we shall examine 'appearance' and 'reality' in the dramatic return of Jesus.